THE

LIGHT OF TRUTH

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(Continued from page 20 of No. 1, Vol. XI.)

PRAKARAṆA XI.

बुद्धिः बोधनिमित्तंचेत् विद्यातत् व्यतिरिच्यते ।
रागोपि सत्यवैराग्ये कलायोनिःकरोतिकिं ॥ ९ ॥

If *Buddhi* actuates Bodha, then *Vidyā* becomes superfluous. Further, in the presence of Avairāgya, where is the need for Rāga, begotten of Kalā? (9)

NOTE ON ŠLOKA 9.

This Šloka enunciates the objections of a Sāṅkhya pūrvapakshin to šlokas 8 (of the current Prakaraṇa), and 10, 24, 11 and 12 (of Prakaraṇa X). In šloka 8 of this Prakaraṇa, it was stated that bodha (understanding) in the soul is due to the *buddhi-tattva*, while šloka 10 of the preceding Prakaraṇa stated that the soul 'understands', the world, as revealed by the

senses, by means of the *vidyā-tattva*. Again, śloka 24 of the preceding Prakaraṇa stated that the bhāvas are the eight qualities of the *buddhi-tattva*, comprising the Sāttvic *dharma*, *jñāna*, *vairāgya*, and *aiśvarya*, the Tāmasic *adharma*, *ajnāna*, and *anaiśvarya*, and the Rājasic *avairāgya*, while ślokas 11 and 12 stated that Ananteśvara produced the *rāga-tattva* from the *kalā-tattva*, and that the soul is seized with a desire for temporal enjoyment, under the influence of that rāga-tattva. It will thus be seen that both the buddhi-tattva and the vidyā-tattva become equally competent to induce the rise of perception in man, and that either of them will alone be sufficient to provoke in the soul the hankering after the pleasures of the senses and thought. Now, the question is, where is the necessity for the above-mentioned duplication or redundancy of instruments, generators or functions? This question may be supposed to emanate from a follower of Kapila, the formulator of the Sāṅkhya system, which is proverbial for its conceptual exactitude.

व्यञ्जकान्तरसद्भावे व्यञ्जकं यद्यपार्थकम् ।
मनोदेवार्थसद्भावे सतिधीरप्यनार्थिका ॥ १० ॥

If, by the presence of a second indicator, the (first) indicator may be rendered futile, then, in the pesence of the functioning *Manas* and *Jñānendriyas*, the *Dhī* also ought to be held nugatory. (10)

Note on Śloka 10.

This śloka meets the objection propounded in śloka 9. The sense of the śloka is this: If, by the presence of the second indicator of *Bodha*, to wit, the *buddhi-tattva*, the Sāṅkhya pūrvapakshin can say that the first indicator thereof, to wit, the *vidyā-tattva*, is useless, then, the Agamānta Siddhāntin rejoins that, since the Sāṅkhya-darśana posits that *Bodha* is caused by the confrontation of the senses (indriyas) with *Manas*, the Sāṅkhyan ought, in his turn, also be prepared to concede that his dhī-tattva (=buddhi-tattva) is of no value. The Siddhāntin is,

however, sure that the latter deduction will sit awkwardly upon the Sāṅkhya pūrvapakhin, and that the Sāṅkhyan will do all in his power to fight shy of such a dilemma. Hence, the Siddhāntin endeavours to bring home the truth that a duplication of indicators, means, functions etc., does not necessarily argue a redundancy in, or a faulty presentation of categories.

The word 'deva' here means 'an organ of sense,' and is a neuter noun in this sense.

अथैवंब्रुवतेकेचित् करणत्वविवक्षया ।
सोपि देवैः मनष्षष्ठैः पक्षोऽनैकान्तिकः स्मृतः ॥ ११ ॥

Again, some persons advance the same objection, by regarding (*buddhi* and *vidyā*) as instruments (to cause *Bodha*). But even this phase of objection becomes fallacious, from the circumstance that the causative instrumentality of *Manas* is not vitiated by (the existence of that of) a six-fold sensorium (to wit, the five *Jñānendriyas* and the *Dhī*). (11)

NOTE ON ŠLOKA 11.

A second objection is raised and answered in this šloka. The Sanskrit original is rather elliptic and has to be interpreted with care and caution. In verse 9 of the previous prakaraṇa, it was laid down: "Tattvam vidyākhyam asṛijat karaṇam param ātmanaḥ". From that verse, it is clear that the Vidyā-tattva is an important causative instrument (param karaṇam) of the soul. Again, from the phrasing 'bodha-vyakti' in verse 8 of this Prakaraṇa, it is obvious that the Buddhi-tattva is only regarded as the *vyañjaka* (=indicator) of *bodha*, and not as its *karaṇa* (=causative instrument). The šloka under comment says that some persons regard both buddhi and vidyā as the causative karaṇas of Bodha, and argue that the karaṇa named Vidyā is rendered valueless in the presence of the karaṇa named Buddhi, on the assumption that two instruments to perform the same function, are inexpedient. Against this objection it may, as a counter-objection, be urged that, whilst *bodha* can be occasioned solely by the concerted action of the organs of sense (jñānendriyas) and dhi, there is no

rationale in having *manas* as a supernumerary instrument for the same purpose. It is, however, conceded on all hands that the mystic psychologist cannot do without the causative instrumentality of *manas*. Consequently, just as the active presence of *manas* is an unavoidable factor in the manifestation of perception or sensation in man, spite the intimate, organised and co-operative working of the dhi and five organs of knowledge (e.g., the various subtler sensoria like those of hearing, seeing, etc.,), so also have we to conclude that there is every need for the existence of the vidyā-tattva, side by side with the buddhi-tattva.

Anaikāntika is a term relative to Nyāya (logic). It is one of the five chief divisions into which fallacies (hetvābhāsa) are grouped. *Anaikāntika* is also known as *Savyabhichāra*, which is of three sorts: (i) *Sādhāraṇa*, where the *hetu* (reason for inference) is found both in the sapaksha (instance on the arguer's side) and vipaksha (instance on the opposite side), the line of reasoning adopted being, as a consequence, very inclusive, (ii) *Asādhāraṇa*, where the *hetu* (reason for inference) is to be found only in the *paksha* (conclusion), the line of reasoning adopted being, as a consequence, hardly sufficiently inclusive (iii) *Anupasamhārī*, which covers every element that is explicit in the *paksha* (conclusion), the line of reasoning adopted being, as a consequence, double-edged or inconclusive. The objection propounded by the pūrvapakshin in the present śloka is, therefore, an instance of Sādhāraṇa-savyabhichāra or Sādhāraṇa-anaikāntika, the full force of the fallacy (hetvābhāsa) of which was set out in the previous paragraph.

अथैकविनियोगित्वे सत्येकमतिरिच्यते ।
श्रोत्रदृक्पाणिपादादि तंतोभिन्नार्थमस्तु नुः ॥ १२ ॥

If it be urged that, by reason of the identicality of employment, an object under employ becomes redundant, then, it will have to be argued *per contra* that the ear, the eye, the hand, the foot and all the rest of it, have (from the view-point of Spiritual Freedom) distinct ends for man (which is wrong). (12)

Note on Šloka 12.

The šloka points to an important analogy in God's Dispensation and thereby endeavours to show that there is nothing intrinsically fallacious in looking upon two objects as being employed for the same purpose. The existence of all the organs of sense and action, is inspired by a single spiritual end in view, viz., to show to man the utter emptiness of carnal experience (bhoga). But though the end is single, the instruments that subserve it are many. Consequently, if it be argued that by reason of the sameness of function, buddhi or vidyā becomes redundant, it will, in order to escape the same fancied fault of redundancy, have also to be argued that the organs of sense and action are designed for plural ends, which position, however, no mystic philosopher of India accepts, seeing that pāša-kshaya is the only end in view, whatever the multiplicity of the channels through which it may be attained or acquired.

नच्चैकविनियोगित्वं विद्याबुद्ध्योः कथंचन ।
विनियोगान्तरद्वारा नदुष्टाऽनेकसाध्यता ॥ १३ ॥

Nor, moreover, are *Vidyā* and *Buddhi* ever employed in the same way. In achieving a single object by many instruments, which are adapted to different uses, there can be nothing wrong. (13)

Note on Šloka 13.

The šloka says that really speaking the *vidyā-tattva* and the *buddhi-tattva* are not employed in the same way, but have their own, distinct, individual functions to perform. Consequently, if two instruments which are adapted to different uses, combine to produce a single spiritual result, there can be no harm. As to what the differently-appointed functions of the *vidyā-tattva* and the *buddhi-tattva* are, the following šlokas make a definite statement.

(To be continued.)

V. V. R.

IS THE SOUL IMMORTAL?

(Continued from page 294 of No. 8. Vol. X.)

Telepathy, hypnotism, thought-transference and other kindred phenomena, which Western Science has accepted as facts have been explained in different ways. Professor Lombroso, an eminent Italian *savant* considers these phenomena to be due to transmission of energy in the form of "brain-waves" from one mind to another. According to him these "brain-waves" are analogous to ether waves, and this vibratory energy to other modes of motion. This is purely a materialistic hypothesis, and is able to explain only those phenomena wherein psychical activity and cerebral activity correspond with each other. But even here psychologists have not been able to state mathematically the concomitance between "psychosis and neurosis"; while there are other phenomena of a more complex nature which the materialistic hypothesis cannot cover, such as the projection of a phantom in the mind of another, when the person whose image is projected, is asleep, or is dying, or is in a comatose condition. It is generally supposed that a rapid flow of blood through the brain is necessary for vigorous psychical action. But dying men have been known to produce telepathic effects on their dear ones, who are at a distance and are ignorant of their sickness, just during the last moments of their lives when cerebral activity will be at its lowest ebb. Psychical actions of the above kind seem to vary inversely, rather than directly, with cerebral activity. Here, therefore, Professor Lombroso's explanation cannot hold water.

How, then, is this puzzle to be solved? The best solution of it afforded by western philosophers, is contained in the theory of "the subliminal consciousness". This theory is greatly made use of by Sir William Hamilton in his theory

of "the unconscious mental modification", and by Hartman in his "Philosophy of the Unconscious Mind". But to Frederic W. H. Myers is entirely due the credit of having brought it to bear upon higher issues in his "Survival of Personality". To quote his words :—" The conscious self as we call it, the supraliminal self as I would prefer to say, does not constitute the whole of consciousness or of the faculty within us. There exists a more comprehensive consciousness, a profounder faculty which for the most part remains potential only so far as regards the life of man in this earth but reasserts itself in its plenitude after the liberating change of death". This theory can be illustrated by the phenomena of iceberg. The portion of the iceberg, which floats above the water and is but a small fraction of the whole mass, corresponds to the normal activities of man, and the larger portion which lies concealed under the water, corresponds to the subliminal consciousness. And, as when wind or rain disturbs the equilibrium, the iceberg rises in the sea and reveals more of the submerged ice, so, in moments of rising activity, when the level of normal consciousness becomes disturbed, the mind reveals extraordinary exhibitions of mental activity.

Of all such exhibitions, the phenomena of hypnotism afford the best instance of the influence of the subliminal self. A skilful hypnotist can inhibit a man's pain, restore the deficiency of the senses, intensify the delicacy of sense perception and control the voluntary and unvoluntary muscles. This is not all. The hypnotist may discern some picture of the past, and retrace the history of any object which he holds in his hand, or he may wander in spirit over the habitable globe, and bring to his knowledge facts discernible by no other means. Again, there is the post-hypnotic suggestion. A person is hypnotised, and is told that, after the lapse of twenty thousand, one hundred and twenty minutes from the moment of the suggestion, he will make a cross (for instance), which he does at the exact moment, even though he has no remembrance whatever of the order, after recovering from the trance. Experiments like these show that, below the normal consciousness, hypnotic

consciousness persists, and is able to express itself at the proper time.

The theory of the "subliminal consciousness" which I have considered above, is regarded by our Indian sages as something more than a theory—a plain fact requiring little demonstration. The *Yoga-Sūtras* of Patañjali which in the third book, Vibhūti-Pāda, prescribe the methods of acquiring supernatural powers by ascetic exercises, presuppose that the mind is capable of infinite expansion. So do the other schools of philosophy in India. However much one school may differ from another, the fact that the mind is a vast storehouse of energy, is, with all of them, an axiomatic truth.

Now the theory of the "subliminal consciousness" affords a very strong presumption in favour of immortality. If there are elements in our nature which do not receive their *full* realisation in this world, if there are abysmal depths of personality which do not reveal themselves in normal consciousness, if there are undeveloped capabilities of intelligence, energy and love which are like seeds without fruits, then, certainly, they point to a state where alone they can realise their full development. But this world of ours is both finite and limited, and the latent capabilities in man demand infinite time for their full development. Hence, it follows that man, having capabilities susceptible of infinite development, must have infinite time for realising them. Where then lies this infinite development, where this infinite time? Not in the present state of existence, not in the seventy, eighty or even the hundred years assigned to man, but in the spiritual world, in the future state of existence, in the infinite eternity, in the unthinkable æons which evolutionise the nature of man in his endeavours to follow that *Infinite Ideal*, the *Sat-Chit-Ānanda* of the Hindus, or the *Christ* of the Christians.

(To be continued.)

R. R. G.

THE OBLIGATIONS OF ELECTORS AND OF THEIR REPRESENTATIVE.*

The subject which the conveners of this meeting have requested me to unfold this evening is the duties of citizenship. It is necessary to have a clear view of citizenship in order to understand rightly its duties. In a previous lecture delivered in Colombo†, citizenship was shown to consist of private and public rights. The private side of citizenship is the right of a citizen to marry and trade according to the laws of the State. The public side of citizenship was known to the ancient Romans as *suffragium et honores*. The *suffragium* in our days is represented by the right of a citizen to take part in the administration of justice as a juror, to speak at a public meeting, and to record his vote in favour of another citizen, whom he thinks is suitable, to have a seat in the council which deals with the legislation and finances of the country. And *honores* means the official dignity and the high privileges to which the person elected is entitled. The expression "parliamentary honours" or "legislative honours," which is in vogue with us, is modelled on Roman ideas, and means nothing more than the rights and privileges of a seat in Parliament or the Legislative Council.

The right to vote, to judge, and to sit in the council of the nation, are all different forms of the right to speak with authority in the king's constitutional chambers, commonly known as the polling booth, courts of justice, and the legislative chamber. It is a bundle of great powers given with the object of improving man, individually and collectively.

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* A lecture delivered recently at the Town Hall, Kandy, by Mr. P. Rāmanāthan, K.C., C.M.G., under the presidency of Capt. Jonklaas, and specially communicated to us for publication.—*Ed. L. T.*

† This was published at pp. 178-187 in No. 4 of the Current Volume. —*Ed. L.T.*

Unless we realise and remember the fact that these royal privileges were conferred upon us for our amelioration individually and collectively, we shall never be able to do our civic duties in the spirit in which they should be done. It is ruinous to think of these powers as intended only to add to our vainglory—to make us brag about our being a partner with the king in the government of the country—to inflate us with pride—to make us loom large in the eyes of each other. The addition of State duties to private duties must make us sober, must cleanse us of all levity and frivolity, and engender thoughtfulness and gravity of character.

THE MOMENT A MAN BECOMES A HUSBAND,

he delights in subordinating his comforts and conveniences to his wife's ; and when he becomes a father, his horizon of love expands still wider, and he finds himseif cheerfully undergoing many a privation in order to serve the needs or gratify the wishes of the child and its mother. And when outsiders living not far off, come often into the domestic circle, and take a genuine interest in the welfare of the different members of the family, and labour for their good, such strangers become intimate friends, and often they may be nearer in love to us than one who is born as a brother to us. We clearly see that the institution known as the family is a most powerful instrument for the conversion of self-love into neighbourly love.

The institution known as the State is the field where a "citizen" has the opportunity of developing neighbourly love into "patriotism" or the love of all one's countrymen. Just as neighbourly love cannot be developed in the heart without the intervention of the home or family, so neighbourly love cannot grow into patriotism without the intervention of citizenship in a State. It may be added that wider than patriotism is philanthropy, because a philanthropist, transcending the bonds of his own and other states, contemplates man as belonging to a great brotherhood, owing to his realisation, partly or fully,

of the profound truth that all souls are the children of one and the same God.

The more one contemplates bodies, the more difficult it is to avoid the differentiations which characterise bodies, and the result is that one is drawn off from the real things of life into the fleeting things of life. Bodies are transient, and ever changing; but the soul is imperishable, and it is a very desirable practice to fix the mind on souls, and speak of souls, rather than bodies. The soul is the real 'I'; the mind is the instrument that uplifts the soul from corruption and works for its benefit. The body is simply the mud-home of the mind and the soul. As the mind is the minister who is in charge of the soul, it must not be allowed to be spoilt by passion or prejudice or worldliness. The soul must be ever watchful of the rise of corruption, and its insidious captivity of the mind. Unless we bear in mind these important truths, life would end in a frightful miscarriage. To prevent such miscarriage, we must know definitely a few, at least, of the fundamental truths regarding ourselves and the world around us.

THE BODY MUST NOT BE MISTAKEN FOR THE SOUL,

nor the soul for the mind. Even as the body has different stages of growth called infancy, youth, middle age, and old age, the soul has its own growth in love and knowledge. The first stage of the soul's growth is self-love; the second neighbourly love; the third, patriotism; the fourth, philanthropy; and the fifth is the love that knows neither "height, nor depth, nor length, nor breadth," called Godly love. The appliances ordained by God for the soul's growth are a good mind and association with family, citizens, and sages; loveful and reverential association and co-operation with them is the secret of being good and Godly. It will thus be seen that love, or the being that loves, or the soul, has to grow gradually, and that such growth in love is brought about by a particular method. The lover of self becomes the lover of neighbours through the family; the lover of neighbours develops into a

patriot through citizenship; and the patriot grows to be a philanthropist through the belief that God is the Father of all men, "Our Father," as all sanctified sages have taught.

It is obvious that citizenship is worth most to the man who has shown himself unselfish at home. He who is amiable and dutiful in the family will assuredly profit by the citizen's life now conferred on him. For, small as the domestic circle is, the amiability of a person is nourished in the family and gathers strength daily by his helpfulness to his kith and kin and by the self-sacrifice he has practised at home. What is this helpfulness and this self-sarifice but a manifestation of altruistic love? It is this altruistic love practised by a man, in his life at home, that grows afterwards as public spirit in the life of a citizen, and burns later on with a great glow, as patriotism in regard to the whole country.

Bearing in mind the indisputable fact that citizenship is a most powerful instrument for the formation of high character, and the development of capacities of the noblest kind, let us consider the duties of citizens in their twofold division of electors and the elected.

As a citizen is in partnership with the king in the great work of governing the country wisely and well, it is the duty of a citizen to prepare himself for this work. He should not, as before, waste his time is useless and frivolous pursuits. He should read the biographies of the great men of the world, and force his mind to accustom itself to persevere daily in good work, inspired by noble ideas. He should seek the society of the more thoughtful elders of the people, and discuss with them the problems of the day. He should learn to consider things without prejudice, and so train his judgment to form correct opinions upon sound data.

ACCURATE INFORMATION, RIGHT THOUGHT AND PROMPT ACTION

are essential to every citizen, as indeed to every man who has any duty to perform. But as a citizen is concerned with

the affairs of a much larger body of persons than in a family or private business, his duties in regard to the collection of information and weighing of facts and opinions, are necessarily heavier and more responsible. In the family and in private business it is usual to be partial, that is, to be guided by one's own feelings, called likes and dislikes, or by the likes and dislikes of others. But in public matters, which relate to the welfare of the people as a body, our minds should not be allowed to be tilted up or down by our feelings or the feelings of particular individuals. A well balanced judgment, that is, an intellect not swayed by emotion or passion, is absolutely necessary for the right performance of the duties of a citizen. He must be determined to act "without fear or favour," as the English juridical expression goes. The meaning of this expression is little understood even among lawyers. To act without fear is not to be influenced by the fear of losing a friend, or relation, prestige or money; nor by the fear of being ridiculed by half-witted people; nor by the fear of opposition on the part of existing enemies, or of enemies to come. To act without favour is not to be influenced by one's personal affection for friends or relations, or by their importunities, or by the offers of money or other reward for abstaining from duty. The safety of the people ought to be the supreme obligation of a citizen. The Romans expressed this doctrine of civic life by the maxim, "*Salus populi suprema lex.*" They considered it ignoble to lie lolling at home and to be fooling in the city. Their public spirit was so earnest that they felt it sweet to die for their country. "*Dulce est pro patria mori!*" In Cicero's oration against Cataline appears the reason for this inspiriting creed. He said the fatherland was the common parent of all of us, "*Patria est communis omnium nostrum parens.*" The sum-total of all homes in the country, and the whole of the happiness and works and aspirations of the people as a body, are greater than the joys and interests of any single family in the land. So, wives and daughters buckled on the armour to their husbands and fathers,

and sent them to the battlefield, restraining their grief as much as possible.

Most assuredly in every civilised country life is willingly sacrificed for the sake of maintaining the welfare of the country. What then shall we say of a citizen who prefers a single friend, or a clique, or caste of friends, to the whole country? In the performance of a public duty, private feelings should be cast aside. A citizen sitting in judgment as a juror is bound to judge well and truly, without fear or favour. So, when there are several persons willing to accept the responsibility of a seat in Parliament or the Legislative Council, it is the duty of a citizen to

DISMISS CONSIDERATIONS OF PRIVATE FRIENDSHIP,

and choose that man who would look after the interests of the public in the ablest manner and with the most single-minded devotion. For the return of such a representative, he should work with might and main, explaining to his fellow citizens the dangers of a self-seeker or partisan, an inexperienced or inefficient man, trying to be their representative. The citizen should act in concert with others who are of the same opinion. All good citizens should join together and keep out of council men given to intrigues, or secret and underhand practices, or men who are irresolute, timid, or wanting in strength of character, or hesitating in speech. They should labour hard to choose as their representative a frank, fearless and ready man, who could meet an enemy and fight a good fight at a moment's notice. They should not choose men with weakness and fluttering hearts to represent the people. Men who could be won over by smiles and seemingly hearty shakes-of-hand, should have no place in the national Council. Only those who are staunch to the people's cause, and gifted with a strong and analytical mind, and the power of clear statement even under general excitement, should be chosen as trustees of public affairs.

It is the duty of citizens also to be responsive to each other in all good works. Indifference, or deadness towards honest effort at social amelioration, will breed deadness in some, and hatred and revenge in others. Citizens should not hang back or sit on the fence, when appealed to for help in good work. During recent years, the fear of failure and of ridicule has made virtues shame-faced. People even in high places are ashamed to do what is right and proper. The fear of spoiling one's reputation has bred a brittle respectability among many able men, whose usefulness to the public would have been effective, except for this prudery and over-sensitiveness. They are a drag upon all high aspirations.

Worse than this shame-facedness, arising from an excessive self-consciousness, is racial callousness and racial contempt. During the past fifteen or twenty years, I have observed with the greatest regret that British journalists in Ceylon have lost their usual interest in and sympathy with the Ceylonese.

THERE WAS A TIME WHEN "THE OBSERVER" AND "THE TIMES" WERE UNIVERSALLY RECOGNISED AS PRO-NATIVE.

One of the saddest of social transformations of the present generation is the casting down of the illumining ideas of fraternity, equality, and liberty of human beings, established by the French and American revolutionists of the past century, and the setting up of the idols of colour, racial superiority and brute-force. It is now the creed of many Britishers that if a man does not possess a white skin, combined with muscular strength and European descent, he must be an inferior being, and consequently a society consisting of such men is not fitted to govern itself or be entrusted with high office; a convenient doctrine, formulated for making the whole world a fine preserve for the educated, but poor sons of Great Britain and Ireland; an irreligious and wholly unchristian doctrine, for, those who teach it have forgotten the truth that St. Paul taught that God is the one Father of all nations, and that the blood that flows in

the veins of every man is identically the same. How stupid of some people that they mistake the pigment of the skin of man for the man himself, how blind that they do not see, as we in the East see, that the dark pigment of the skin often disintegrates and leaves the skin patchy white at first, and then full white in the course of two or three years; how inconistent that they should forget their objections to the dark skin and prize dark timber like ebony and mahogany, and dark minerals like platinum and bronze!

It is absurd in the highest degree to exaggerate the value of colour, of physical strength, and underrate moral and spiritual forces upon which the greatness of humanity depends. These moral and spiritual forces are manifested in the mind, and physical strength is manifested in the body. It may require five persons to hold down a demented man and forty persons a Bengal tiger. Does the greatness of physical power make us worship a madman or a tiger, or a bundle of dynamite or a current of electricty? If we consider the mind in the human body as the chief functionary in it, what significance is there in the colour of the body? The body and the colour of the skins are flesh, which "profiteth nothing." Therefore, our European fellow-citizens should sympathise with us, forgetting colour and racial descent, and actively help us in all our efforts to improve ourselves individually and collectively. If they do not, it will be a violation of the duties of citizenship, and it will lead to very undesirable complications. The King, the British parliament, the ministers of the King, and thousands of other noble spirits in fair England,

ARE DOING THEIR BEST TO BE JUST TOWARDS THE NATIVE INHABITANTS

of this and other countries of the British Empire, and it will be a source of great joy to those philanthropists and to us, if our European fellow-citizens, including editors of newspapers, will be actuated by the same liberal spirit and the same cordial sympathy.

One word more as regards the duties of electors. They should take care to go to the polling-booths early on the day of election, and patiently wait till their votes are duly registered. All their efforts bear fruition on the day of election, and if they are not present at the poll, their previous labours would go to naught. The electorate of the Educated Ceylonese member is as large as Ceylon. Its area covers 25,000 square miles. It is obviously impossible for the comparatively few captains of the campaign, to convey voters in every part of the Island, from their houses to the polling-booth. The largest electorate in England is the county, and the average area of the county seems to be about fifty square miles. Those who are interested in returning a county member need not work beyond a radius of twenty-five miles. But Ceylon, divided into about eighteen divisions for the pupose of polling, gives as much as 1,400 miles for each polling district, which is much too large to be managed by the captains all in one and the same day. It is therefore the duty of every voter to carry himself to the poll, without waiting for help as regards transport from the captains.

To turn now to the qualifications and duties of those who are worthy to represent the electors in Council, the education of a would-be representative must be much wider than that of the average elector. In addition to the usual course of studies prosecuted in a high-class collage, he should be well up in social science, political economy, statistics, jurisprudence, constitutional law, and general principles of law and legislation. For effective service in a Council that deals constantly with the rights and duties of men, with finance and statistics of all kinds, and with the making and unmaking of laws, the particular subjects I have named, will be found most useful. "It is amusing," says Sir William Blackstone, "that to the science of legislation, the noblest of all sciences, no preliminary method of instruction is looked upon as requisite".

(To be continued.)

P. R.

THE JÑĀNA-PĀDA OF THE SŪKSHMĀGAMA.

(Continued from page 100 of No. 3 Vol. XI.)

The twenty-eight Divyāgamas are usually divided into two sets, a *Šaivic set* and a *Raudric set*, the former including the first ten Mūlāgamas, and the latter the remainder. The Šaivic Āgamas are "God-Taught", and the Raudric Āgamas are "man-realized". The Sūkshmāgama is thus a "God-Taught" Āgama, because it is the seventh in number from the Kāmika, amongst the ten Šaivic Āgamas. According to the Āgamānta, Šiva-jñāna, Svārājyasiddhi, or "The Keys of the Kingdom of Heaven" was originally with the Lord. Filled with compassion for the corruption-bound souls, He willed to reveal 'Šiva-jñāna'. Accordingly he called into being, after His own image, the ten Amšu-devas, the ten "Spirits of the Lord", or, to borrow an expression of the Christian Mysticism, the "ten lamps of fire burning before the Throne" and revealed to each of them a tithe of Šiva-jñāna, that is, gave each of them "one" of the "Keys of the Kingdom of Heaven". The Revealer of Šiva-jñāna is therefore the Lord Whose name is Šiva, and the ten "Spirits of God" to whom the *guhya-vidyā* was revealed, were the Ātmajāḥ, "begotten of the loins", "own sons", of the Lord, and known by the names Praṇava, Šuddha, Dīpta and so on. As the Lord made His "Ten Spirits", after His own image, and as they, by His grace, became the joint-possessors of the "Keys of the Kingdom of Heaven" which, in the beginning, were with Him alone, "The ten lamps of Fire burning before the Throne" are regarded, by such Āgamas as the Kāmika, the Kāraṇa and the rest, as indistinguishable from the Lord, nay, as Himself.

And hence is seen the reason for calling the first ten Āgamas, which make up the Šiva-jñāna revealed in tithes to the ten Amšu-devas, as Šaivic, Divine or God-revealed. The Kiraṇ-āgama, the twenty-seventh of the Divyāgamas, thus lists up the Amšu-devas:—

प्रणवः शुद्धदीप्तौच कारणस्सुशिवेशकौ ।
सूक्ष्मः कालोगणेशश्चाप्यंशुदेवादशस्स्मृताः ॥

And the account that I just narrated to you is thus summed up, so beautifully, by the Svāyambhuvāgama, the thirteenth from the Kāmika:—

अथात्ममलमायाख्य कर्मबन्धविमुक्तये ।
व्यक्तयेचशिवत्वस्य शिवात्ज्ञानंप्रवर्तते ॥
सृष्ट्यनन्तरमेवेशश्शिवान्स्मृत्वादशात्मजान् ।
ज्ञानमेकंविभज्यैव तेषांतत्संख्ययावदत् ॥
प्रणवस्स्याच्छिवज्ञानं मुक्तिमार्गप्रदर्शकम् ।
एकमेवशिवज्ञानं विभिन्नन्दशधापुनः ॥

In the words of Šambhu-deva-šivāchārya:

सिद्धान्तशास्त्रं तु शिवभेदरुद्रभेदत्वेन द्विविधं बिन्दुशक्तेः नादबिन्दुप्रणवात्मकायाः परिणते-रनन्तरं मातृकाजन्यानुष्टुप्छन्दोनिबद्ध प्रणवादीनां मायोर्ध्वविज्ञानकेवलाख्यानां परमेश्वरेण अनु-गृहीतानां दशशिवानां (mark you the expression) कामिकादिसंज्ञया शब्दार्थात्मक-सद्योजातवामदेवमुखाभ्यां प्रोक्तानि शिवभेदाह्वयानि शास्त्राणि दश.

The same thing is related in different words by the Šiddhānta-sārāvali of Trilochanašivāchārya, a book that is much used by the bulk of the Āgamāntins in South India.

Before we endeavour to enquire into the subject-matter of the Vidyā-pāda of the Sūkshmāgama, we should first understand the difference between the Divyāgamas and the other Āgamas, of which there are ever so many in India, and with which the Divyāgamas are confounded by the "fools and the blind", and

the perverse and the head-strong, and then ascertain what one should expect to find in the Vidyā-pāda of a Divyāgama, and how the contents of the Jñāna-pāda of the Sūkshma-tantra, harmonise with such expectations, or depart therefrom.

The prašna-vidhi-paṭala of the Kriyā-pāda of the Suprabhedāgama says:

शैवंपाशुपतं सोमं लाकुळंच चतुर्विधं ।
तेषुशैवं परं सौम्यं रौद्रं पाशुपतादिकं ॥
शैवंपुनश्चतुर्भेदं वामदक्षिणमेवच ।
मिश्रंचैवतुसिद्धान्तं तेषु सिद्धान्तमुत्तमम् ॥
अष्टाविंशति भेदेन सिद्धान्तं शृणुतत्वतः ।

And the tantrāvatāra-paṭala of the Kāmikāgama speaks about the origin of the Sūkshmāgama in these words:

सूक्ष्मं सूक्ष्मस्य संप्रोक्तं तद्ग्रन्थं पद्मसंख्यया ।
सूक्ष्मात् वैश्रवणःप्राप्तः तस्मात्प्राप्तः प्रभञ्जनः ॥
तत्सूक्ष्मं एकभेदंस्यात् सूक्ष्ममित्यभिधीयते ।

Padma in Sanskrit stands for a thousand billions. The same Kāmikāgama says also:

आदावभूत् द्विधाज्ञानं अधिकारिविभेदतः ॥
परापरेणभेदेन पतिपश्वर्थदर्शकम् ।
शिवप्रकाशकं ज्ञानं शिवज्ञानं परंस्मृतम् ॥
वेदाद्यंअपरंज्ञानं पशुपाशार्थदर्शकम् ।
यथाविलक्षणंचक्षुः क्षपायां नृबिलाळयोः ॥
लैकिकं वैदिकंचैव तथाध्यात्मिकमेवच ।
अतिमार्गंचमन्त्राख्यं तन्त्रमेतदनेकधा ॥
प्रत्येकंपञ्चवक्त्रास्युः तैरुक्तंलौकिकादिकम् ।
पञ्चविंशतिभेदेन स्रोतोभेदःप्रकीर्तितः ॥

एष्वेवान्तर्गतंवक्तुं वाङ्यंवस्तुवाचकम् ।
म
तेष्वेवमन्त्रंतन्त्राख्यं सदाशिवमुखोद्गतम् ॥
सिद्धान्तंगारुडंवामं भूततन्त्रश्चभैरवम् ।
ऊर्ध्वपूर्वकुबेरास्य याम्यवक्त्राद्यथाक्रमम् ॥
ईशानवक्त्रात् ऊर्ध्वस्थात् ज्ञानं यत्कामिकादिकम् ।
दशाष्टादशभेदेन शिवरुद्रावतारकैः ॥
षट्षष्टिभिःक्रमेणैव कथितं तु शिवाज्ञया ।
तदेवयुगभेदेन सद्योजातादिमूर्तिभिः ॥
संख्ययागारुडंतद्वत् पूर्ववक्त्राद्विनिर्गतम् ।
सावित्र्याद्यंचसिद्ध्यर्थं उक्तंतदवतारकैः ॥
नयनसूत्रादिभेदेन वामं वामात् विनिर्गतम् ।
चतुर्विंशतिसंख्याकं अवतीर्णंशिवाज्ञया ॥
कौलादिविंशत्संख्यातं भूततन्त्रंतुसद्यतः ।
द्विविधं तन्त्रमुद्भूतं भैरवं दक्षिणास्यतः ॥
असिताङ्गादिभिर्भूमौ कथितंतदनेकधा ।
प्रत्येकं तन्त्रभेदोक्तौ जायतेग्रन्थविस्तरः ॥

The above summary enumeration of the various classes of the Āgamas, which the Kāmikāgama adopts, is a bit perplexing, and I will, therefore, analyse them for you almost in the words of Nija-guṇa-šiva-yogin, that *šaiva-varya* of Āgamic greatness, as they occur in his magistral work, the Vivekachintāmaṇi: It may be within your knowledge that both the Bauddhas and the Ārhatas (the Jains) have also their own Āgamas, which, however, we need not trouble about at present. The Kaula-yāmala-āgamas are thus described by Nija-guṇa-šiva-yogin:

सत्यनाथ सलोकनाथ आदिनाथ अनादिनाथ अकुलितनाथ मतङ्गनाथ मच्छेन्द्रनाथ घट-यन्त्रनाथ गोरक्षनाथ इति नवनाथसिद्धैः कल्पितकौलयामलादीनि हिंसामैथुनादिनिषिद्धकर्मप्रति-पादकशास्त्रान्तराणि.

The Kaula-yāmala-āgamas are also known as the Kula-tantras

which are sixty-four in number, and some of which are named after the Divyāgamas, merely to mislead and stultify the unwary. The number sixty-four represents only the major divisions, as there are ever so many sub-divisions under each of them. For a good conspectus of their specific contents I will refer you to Bhaṭṭa-yajñešvara-šarman's Ārya-Vidyā-Sudhākara, where he quotes freely from Gaurīkānta-bhaṭṭāchārya's ṭikā, named *Tari*, on the Saundrya-laharī-stotra, as well as to the *Nityāshoḍašikārṇava* of the Vāmakešvaratantra, and the tikā thereon by Bhāskararāya, called Setu-bandha. As the Lord (Šiva) says in the Jñānārṇava-tantra :

कौलमिश्रकमार्गौहि हेयौ गौरि द्विजातिभिः.

Besides the Kula-tantras, there are the Samayāchāra-tantras and the Mišraka-tantras: And Bhaṭṭa-yajñešvara-šarman describes them as follows :

वैदिकमार्गं अनुरुध्य श्रीविद्याप्रतिपादकानि तन्त्राणि समयाचारतन्त्राणि । तानि च वसिष्ठसंहिता सनकसंहिता सनन्दनसंहिता सनत्कुमारसंहिता शुकसंहिता चेति पञ्चविधानि * * * कुलमार्गवेदमार्गोभयानुसारेण प्रवृत्तानि तन्त्राणि मिश्रकाणि इति उच्यन्ते। तानि च भुवनेश्वरीतन्त्रं दक्षिणामूर्तिसंहिता ज्योत्स्नापक्षतन्त्रं कलाविधितन्त्रं इत्यादीनि अनेकविधानि सन्ति.

When people speak of the Šāktāgamas, of the *Dakshiṇa* order, only the five-fold Samayāchāra-tantras, that are named above, are intended. I may tell you that many of these Šaktāgamas are regarded as *guḥya*, and their teachings are mainly handed down in a *guḥya-paramparā*, that is to say, from the Upadešaka to the Šishya, by word of mouth, and in no other way. Here and there, we meet occasionally with fugitive scraps of these Sāktāgamas, and, so far as I have seen them, they seem to inculcate almost the same sort of spiritual discipline as is enjoined in the Divyāgamas, though the *lakshya* of their upāsanā is not the Lord, but the Paraprakṛiti, animated by the Chitšakti of the Lord. I may say, therefore, that the Šāktāgamas are of a lower rank than the Divyāgamas, though the former may appeal with greater force to certain mental temperaments, that require, for their sakaḷa-dhyāna-bīja, one of the innumerable

ravishing forms in which the soft sex can be idealized and idolized.

Nijaguṇaśivayogin speaks, next, of the Śākteya-pāñcha-rātra-mata, divisible into the Śākteya-mata and the Pāñcha-rātra-mata. Both of them are said to be due to Vāsudeva the Ekātmaka, who was a Śakti-tattva-vādin. Then we have the Ati-mārgika-śāstra, comprising the three divisions, viz., the Lakuṭīśa-pāśupata (called, by mistake, Nakulīśa-pāśupata in Vidyāraṇya's Sarva-darśana-saṅgraha), the Kāpālika, and the Mahā-vrata. The first recognises only twenty-four tattvas, the second represents the Bhairava-paramparā, adopting नरकपालभिक्षाटन (of which you get a graphic picture in Bhava-bhūti's *Mālatī-Mādhava*), and the third may be characterized as अस्थिधारणप्रयोजक. The pada-prāpti for the followers of these classes of Non-Divyāgamas, is so gloomily summed up, in his Śaiva-Siddhānta-Dīpikā, by Śambhudeva-śivāchārya that it should make us seriously reflect whether it would not be both fruitless and hazardous to betake ourselves to a study of such shady scriptures. Hence, the twenty-eight Divyāgamas form our sheet-anchor, and we need not trouble our heads over any other Āgamas. And also, they alone form, the legitimate fruit and fulfilment of the spiritual teachings embodied in the Vedas. It is the fashion with some fatuous folk, who know neither the Vedas nor the Āgamas, to disseminate the unsound and pernicious idea that the Divyāgamas are outside the Vedic pale, and teach doctrines which are not recognised in the Vedas, such as temple-worship and so on. If I had the time, I could make good the position, in the most irrebuttable fashion, that every discipline which is found inculcated in the Divyāgamas, is solely the natural and sole outcome of the ideals set up in the Vedas. If requires a sound grasp of the *adhyātmic* verities, of truths as they are in their real reality, of the living unalterable facts of first-hand, spiritual experience, to correctly understand the teachings of the Vedas. The *Mantradrashṭas* and *Yogācharyas* of old, who were aware of this patent difficulty, and who were well-established in God in *sahaja-samādhi*, saw the truths, saw

God. and gave the twenty-eight Divyāgamas to us, as God-taught exegetics on the eternal Vedas. In the very words in which the Saint Nīlakaṇṭha challenges in his Kriyāsāra, a *kārikā* upon the Śrīkaṇṭha-bhāshya on the Brahma-sūtras, the consistency of the so-called Vaidic religious observances, we may, in our turn, address the present-day Brahmans of Mišra-Šaiva persuasion, among whom are said to be met with, now and again, sporadic traducers of the Divyāgamas :

यदिवेदोक्तमेव स्यात् वैदिकं परमार्थतः ।
एकादशीव्रतादीनां श्रुत्यचोदितकर्मणाम् ।
अवैदिकत्वात् सर्वेषां अननुष्ठेयता भवेत् ।
वेदाविरुद्धानुष्ठानात् पातित्यं चापतेत्तदा ।
यद्यनुष्ठेयमेवस्यादेकादश्यादिकं बुधैः ।
शैवागमास्तदाचाराः वैदिका नेति काप्रमा ।
स्मृतिभिश्चपुराणैश्च विहिता एव वैदिकाः ।
शैवागमेषु विहिता नैवस्युर्वैदिकायदि ।
स्मृत्युक्ता वैदिका नेति कुतस्त्वं नैव भाषसे ।
वैदिकास्ते भवेयुश्चेत् आ.मोक्ताश्चवैदिकाः ।
अतएवाचरान्त्येतान् (mark the words) वैदिकाः सकलाबुधाः ।
आलयोत्सवकर्मादीन् मुक्तये शास्त्रवित्तमाः ॥

The above is, of course, a secular line of reasoning. The commentator Nirvāṇamantrirāja takes up the question with greater gusto and enthusiasm than the Kriyā-sāra itself, and smashes the Pūrvapakshin. There are, however, weightier grounds for considering the Nigamāgamas as a unity, and the curious may be referred for the same to the Divyāgamas themselves, to the various Purāṇas, such as the Šiva-mahā-purāṇa, Liṅga-purāṇa, Skānda-mahā-purāṇa, Kūrma-purāṇa and to Reṇukā-chārya-šiva-yogi's Siddhānta-Šikhāmaṇi with the commentary thereon, entitled *Tattva-pradīpikā*, by Srī-Maritoṇṭadārya, and hosts of other treatises and disquisitions which I have not, now, the time to name. But I am dealing with this and other questions, as exhaustively and clearly as possible, in my forthcoming work on the Āgamānta, to wit, a Translation of the

Brahma-sūtra-bhāshya of Śrīkaṇṭha-śivāchārya, with ample exegetical notes from Appaya and other scholiasts, extracts from the Divyāgamas and a number of special introductions. Our Śaiva-brethren are indeed very lukewarm in aptly financing such publications, but when the latter totally fail to see the light of day on account of the sordid "indifferentism" or "commercialism" of our lip-Āgamāntins, the Lord is ever with us to do the needful. Except for such sturdy faith in the compassion and active help of the Lord, I should not have dedicated my life to Him, and made up my mind to find Him only through the Divyāgamas. And, so, let me quote once again the words of the Kriyā-sāra :

अथवाशिवनिश्वास श्रुतिभ्यस्ते शिवागमाः ।
अधिकाः शिववक्त्रेभ्यः साक्षाद्देवविनिर्गताः ।
परस्पराविरुद्धार्थाः शिवोक्ताः निगमागमाः ।
अल्पबुद्धिभिरन्योन्य विरोधःपरिकल्प्यते ।
निगमानां आगमानां परमाप्तोपदेशतः ।
प्रामाण्यं अविशेषेण ज्ञातव्यंतत्त्वदर्शिभिः ।

So much for the indissoluble relation, and the impregnable harmony between the Nigamas or Vedas, and the Āgamas, Siddhānta-Śāstras or the Śaiva-Vidyā, in the matter of imparting instruction to youths in which, this Pāṭha-Śālā is meant to bestir itself.

Now, let us see what the *lakshaṇa* of the Vidyā-pāda of an Āgama is taken to be, in the most generic and unrestricted sense. Says Śambhu-deva :

ज्ञानपादेन तु—परमेश्वरस्वरूपंच विज्ञानाकलप्रलयाकलसकलानां आत्मनां स्वरूपंच आणवकार्म्यमायीयवैन्दवरोधशक्त्यात्मकपाशस्वरूपंच शक्तिरूपंच शिवतत्त्वमारभ्यपृथिवीतत्वान्त-षट्त्रिंशत्तत्त्वानां सृष्टिप्रकारश्च एतैः आत्मनां भोगसाधनैः भवितव्यंच भुवनानां भुवनेश्वराणां स्वरूपंच परमेश्वरमारभ्य भुवनानां योजनानि एतावन्तीतिच परिमाणानिच अधःप्रलयमध्यप्रलयमहाप्रलयानां स्वरूपंच तत्तत्प्रलयानन्तरसृष्टिप्रकारश्च पाशुपतमहाव्रत-कापालशास्त्रवक्तृकथनंच तत्तच्छास्त्रोक्तार्थं पूर्वपक्षीकृत्य प्रमेयनियमश्च प्रोच्यन्ते ।

(*To be continued.*)

V. V. R.

Maritime Activity and Enterprise in Ancient India.

(Continued from page 190 of No. 4 Vol. XI.)

(Intercourse and Trade by Sea with China—II.)

VI. Indian Colonists: Detailed Account of their Migrations and their Fortunes.

(B—*continued*).

In still later times, about the beginning of the Christian era, these colonists are no longer heard of. About B. C. 53, according to a Chinese book *Funam-tu-suh-tchuan* (quoted by Professor Lacouperie) written in the third century A.D., there landed at their port with his companions, *Kuntien*, the Hindu founder of the Kingdom of Cambodia which (known to the Chinese as the *Funam* or *Phnom* Kingdom) gradually absorbed the older colony and remained for several centuries the great centre of foreign trade in that quarter (*Ibid* pp. 240-242).

(C)

Similar communities of Indian merchants, though without the power or influence of the earlier settlements, continued to live in China till very recent times. Chao-Jukua, a Chinese Inspector of foreign trade at the Chinese port of Fu-kien at the beginning of the thirteenth century after Christ, says in his *Chu-fau-chih* (i.e. Record of foreign nations), an important work on the oriental sea-trade in China, in describing the kingdom of Malabar, that two of his acquaintances, Shih-lo-pa-chih-li-kan, father and son, came from Malabar and lived at his time in the south of the city of Chuan. We are also told that in Chao-Jukua's time, in the southern suburbs of the above city containing the foreign settlement, there stood a Buddhist monastery built by an Indian devotee *Lo-hu-na* (perhaps Rahula) at the end of the tenth century A.D.; Rahula arrived there from India

by sea (during A.D. 984-988) and the foreign merchants at the port, no doubt Indians, Ceylonese etc., vied with each other in presenting him with gold, silks, jewels and precious stones. But the devotee was not in want of these himself. He invested the presents thus received in the purchase of a piece of ground on which he built the Buddhist temple above referred to, in the quarter of the town occupied by his countrymen. (*Vide. J. R. A. S.*, 1895., pp. 75, 486, 499).

Ma-tuan-lin, whose Chinese encyclopædia in a hundred volumes compiled in the thirteenth century A.D., has been drawn upon largely by modern European scholars, says in that great work that Inspectors of Trade were appointed at several Chinese ports in the year 999 A. D., "*at the request and for the convenience of foreign officials*," which, adds Dr. Hirth, who quotes the above in the J. R. A. S., "may involve that foreign, probably Arab or Persian or Indian, communities then existed at those ports and that they were under the jurisdiction of judges of their own nationality." (*vide J. R. A. S.*, 1896, p. 69).

VII. Chinese Pilgrims to India: Evidence of Commercial Intercourse between India and China (4th and 5th centuries A.D.)

(A)

Beside the evidence of an extensive commerical relation between India and China already placed before the reader, we have to mention another class of evidence bearing on the subject,—that supplied by the *Records* of travels of noted Buddhist Chinese pilgrims who visited India, impelled by religious fervour, to study Buddhism at its home, and in search of Buddhist sacred images, relics and medals. The earliest of these travellers was Fa-hien who travelled from India to China in Indian merchant ships. He started for India from his country in 399 A. D., in search of complete copies of the Buddhist Books of Discipline (*i. e.*, the *Vinaya Piṭaka* forming one of the three parts of the Buddhist *Tripiṭaka* or threefold canon). After six

years passed on the route through Central Asia to India and after six more passed in studying and collecting Sanskrit texts of the Buddhist sacred books, he reached the Bengal port of *Tamralipti* (modern Tamluk) where 'he embarked in a large merchant vessel, and went floating over the sea to the south-west,' and with favourable wind, 'after fourteen days, sailing day and night, came to the country of Singhala' (*vide* p. 100, Fa-hien's *Record of Buddhistic Kingdoms* translated and annotated by James Legge, M.A., PH. D.). We learn on the pilgrims' own testimony that a white silk fan imported from his native land which he saw there suddenly one day being presented by a merchant to a Buddhist image, brought forth a flood of tears to his eyes that had rested for years together on no 'familiar hill or river, plant or tree.' This undoubtedly points to the existence of commercial intercourse at the time between Ceylon and China (*Ibid*, p. 103). After staying for two years in Ceylon and collecting more Sanskrit books, he took passage for China in a large Indian merchantman. After about ninety days of storm and tempest in which the lives of the inmates were well-nigh lost and the pilgrim was in imminent risk of losing all his tresures—books and images—which it had taken him long weary years to collect, the vessel reached the *Hindu colony* in the island of *Java* in the Malay Archipelago. After a stay of five months at that place, he set out again in another equally large merchant vessel which also met with an equally bad luck on the sea and after eighty-two days of troublesome voyage, reached the coast of China at a point in the Gulf of *Kiaotchou* to the west of the ancient Indian settlement of *Tsi-moh*.

(B)

The story of this voyage from Ceylon to China is highly interesting and instructive, and requires to be studied by every one in the pilgrim's own words.* The narrative gives

* *Vide* pp. 111-116 of Professor Legge's translation of "A Record of Buddhistic Kingdoms," in Chinese written by Fa-Hien himself after

us a vivid description of an ocean-journey in those ancient days, and teaches us many things relating to the navigation, trade and colonisation of the ancient Indians. It would be seen that if an Indian vessel like the one in which the Chinese pilgrim took passage for China *via* Java, could provide accommodation for 'two hundred men and more' together with provisions and water for all for upwards of ninety days, and if, further, she could also provide accommodation for merchandise sufficiently large in quantity to make the venture worth the perils and trouble, the art of ship-building for the purposes of commerical and other intercourse with distant lands must have made some real advance in ancient India. The circumstances mentioned above together with the fact that the route to China appears to be very well known to the mariners, so that in spite of the tempest and darkening of the sky, they were able to reach their destination in safety, Indian ships must have been frequenting the Chinese waters for a long time past. The inference that we have just drawn does not stand alone but is corroborated by the authentic history already described in detail on a previous page of the Indian commercial settlements in China, covering a period extending from the seventh century B. C., to the commencement of the Christian era. The vessels, we find, were guided in those days by the observation of the sun, moon and stars. As the Indians had cultivated a practical knowledge of astronomy from very ancient times, the mariners found little difficulty in guiding themselves with accuracy whenever there was a clear sky.

(C)

In the next place, we find that the islands of the Malay Archipelago on one of which, Java, Fa-hien had to pass more

his return to China at the request of his religious instructor *Kumārajīva*. (कुमारजीव) who, be it noted, was an Indian and perhaps the greatest of the many Indians who laboured at the work of translating the Buddhist canonical works into Chinese. Fa-hien's work has been translated into English by various English scholars, that of Professor Legge published in 1886, being the latest, and accepted as the most accurate.

than five months and which, as we have seen, formed a half-way resting-place for renewing provisions and drink had already been colonised by the Hindus: Brahmanism flourished there, while Buddhism, though perhaps introduced, had not yet made any progress worth speaking of. Some *Vaishṇava* inscriptions (which date from the fifth century A. D. or may even be older)* discovered in Java also corroborate the Hindu predominance in the island in Fa-hien's time and it is evident that the island must have been colonised several centuries before. Fa-hien's narrative also shows that the Chinese had not yet ventured out into the sea so far south as these islands, because, had there been any Chinaman in Java, Fa-hien was sure to have learned of him in the course of his five months' sojourn there and the fact would certainly have been mentioned by him; it is hard to imagine that the man who shed tears at the sight of a fan of his country, would have passed by a countryman unnoticed.

(D)

We also find that there were a number of Brahmans in the ship in which Fa-hien went from Java to China. Are we to take it that some Brahmans in those days took to the merchant's profession? Ser Marco Polo, the celebrated Venetian traveller, who made a prolonged residence of seventeen years at the court of Kublai Khan, the great Mongol Emperor of China, and visited India towards the end of the thirteenth century A.D., says in the narrative of his Travels told by himself, speaking of some Indian districts (Guzerat and the northern Konkan embracing the modern ports of Chaul, Tana and Broach): "You must know that these *Abraiman* (Brahmans) are the best merchants in the world, and the most truthful, for they would not tell a lie for anything on earth. If a foreign merchant who does not know the ways of the country, applies to them and entrusts his goods to them, they will take charge of these and sell them in

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**Vide* an article headed *Notes on the Malay Archipelago and Malacca* by the Dutch scholar, W. P. Groenveldt Esq., in *Miscellaneous Papers relating to Indo-China and the Indian Archipelago*, Second Series, Vol. I, p. 135.

the most loyal manner, seeking zealously the profit of the foreigner and asking no commission except what he pleases to bestow."† Some suppose that there has been confusion between *Brahmans* and *Banyans* as Guzerat was the country from which the latter chiefly came.* The Chinese pilgrim may have made a similar mistake, but he resided for long in India and appears to be familiar with Brahmans and Vaišyas to whom he refers many times in the narrative of his travels.

(E)

To give our readers an opportunity of reading the description of Fa-hien's memorable voyage as told by himself, we add here the portion dealing with it from Prof. Legge's translation of Fa-hien's *Record of Buddhistic Kingdoms* (pp. 111-116):—

"He took passage in a large merchantman, on board of which there were more than 200 men and to which was attached by a rope a smaller vessel as a provision against damage or injury to the large one from the perils of the navigation. With a favourable wind they proceeded eastwards for three days, and they encountered a great wind. The vessel sprang a leak and the water came in. The merchants wished to go to the smaller vessel; but the men on board it, fearing that too many would come, cut the connecting rope. The merchants were greatly alarmed, feeling their risk of instant death. Afraid that the vessel would fill, they took their bulky goods and threw them into the water. Fa-hien also took his pitcher and washing basin, with some other articles, and cast them into the sea; but fearing that the merchants would cast over-board his books and images he could only think with all his heart of Kwan-she-yin, and commit his life to (the protection of) the church of the land of Han (saying in effect), 'I have travelled far in search of our Law. Let me, by your dread and supernatural (power), return from my wanderings, and reach my resting-place.'

† *Vide* "The Book of Ser Marco Polo—the Venetian, concerning the Kingdoms and Marvels of the East. Translated and edited, with notes, by Colonel Sir Henry Yule, R.E., C.B., K.C.S.I, Corr. Inst. France. Third Edition, revised throughout in the light of recent discoveries by Henry Cordier of Paris. London, 1903. Vol. II, Ch. XX, p. 363.

* *Ibid*, p. 367, note.

"In this way the tempest continued day and night, till on the thirteenth day the ship was carried to the side of an island, where, on the ebbing of the tide, the place of the leak was discovered, and it was stopped, on which the voyage was resumed. On the sea (hereabouts) there are many pirates, to meet with whom is speedy death. The great ocean spreads out, a boundless expanse. There is no knowing east or west; only by observing the sun, moon, stars was it possible to go forward. If the weather were dark and rainy, (the ship) went as she was carried by the wind, without any definite course. In the darkness of the night, only the great waves were to be seen breaking on one another, and emitting a brightness like that of fire, with huge turtles and other monsters of the deep (all about). The merchants were full of terror, not knowing where they were going. The sea was deep and bottomless, and there was no place where they could drop anchor and stop. But when the sky became clear, they could tell east and west, and (the ship) again went forward in the right direction. If she had come on any hidden rock, there would have been no way of escape.

"After proceeding in this way for rather more than ninety days, they arrived at a country called Java-dvipa, where various forms of error and Brahmanism are flourishing, while Buddhism in it, is not worth speaking of. After staying there for five months, (Fa-hien) again embarked in another large merchantman, which also had on board more than 200 men. They carried provisions for fifty days, and commenced the voyage on the sixteenth day of the fourth month.

"Fa-hien kept his retreat on board the ship. They took a course to the north-east, intending to fetch Kwang-chow. After more than a month when the night-drum had sounded the second watch, they encountered a black wind and tempestuous rain, which threw the merchants and passengers into consternation. Fa-hien again with all his heart directed his thoughts to Kwan-she-yin and the monkish communities of the land of Han; and, through their dread and mysterious protection, was preserved to day-break. After day-break, the Brahmans deliberated together and said, "It is having this Śramaṇa on board which has occasioned our misfortune and brought us this great and bitter suffering. Let us land the Bhikshu and place him on some island-shore. We must not for the sake of one man allow ourselves to be exposed to such imminent peril." A patron of Fa-hien, however, said to them: "If you

land the Bhikshu, you must at the same time land me; and if you do not, then you must kill me. If you land this Śramaṇa, when I get to the land of Han, I will go to the King, and inform against you. The king also reveres and believes the Law of Buddha, and honours the Bhikshus! The merchants hereupon were perplexed, and did not dare immediately to land (Fa-hien).

"At this time the sky continued very dark and gloomy, and the sailing-masters looked at one another and made mistakes. More than seventy days (passed from their leaving Java), and the provisions and water were nearly exhausted. They used the salt-water of the sea for cooking, and carefully divided the (fresh) water, each man getting two pints. Soon the whole was nearly gone, and the merchants took counsel and said, 'At the ordinary rate of sailing we ought to have reached Kwangchow, and now the time is passed by many days:—must we not have held a wrong course?' Immediately they directed the ship to the north-west, looking out for land; and after sailing day and night for twelve days they reached the shore on the south of mount Lao on the borders of the prefecture of Chang-kwang, and immediately got good water and vegetables"

(To be continued.)

H. C. C.

"Inasmuch as the spirit of nature at this season ascends toward the focalization point of its highest possible achievements within the realm of ether, even so is man to follow the course of the sun, step by step, and rise higher and higher unto the regions beyond the confinements of limitation and mount the eminence of higher thought, until with each break of day the rays of golden opportunities reveal in our daily walks achievements casting their reflex of magnitude upon the Mirror of the Almighty, revealing the wonders of God and man in a sun-clothed garment of Peace on Earth and good will to man".—*Mazdaznan.*

THE ŠAIVA-SIDDHĀNTA CONFERENCE AT TRICHINOPOLY.

(Concluded from page 118 of No. 3 Vol. XI.)

After this paper followed a final philosophical paper. The Secretary of the conference endeavoured to make clear the rudiments of the Šaiva Siddhānta Philosophy. The circle of thoughts of this lecture was briefly this: We experience the external world as a reality. The Šaiva Siddhānta submits to empiricism and teaches the reality of the universe. From the fact that we do experience the world, follows the fact that we, *i. e.*, the souls, are distinct from the world. So, to the supposition of the reality of the world as object, is added the supposition of the reality of the souls as subject. When the souls enter the world, they know nothing. By the instruction of the parents and others, the child comes to knowledge. The parents have received the knowledge they impart to their children, from their own parents, and those again, from their parents, etc. To avoid a *regressus ad infinitum*, a perfect intelligence must be assumed as the primal origin of the soul's knowledge, founded on instruction. This intelligence is God. The world which we experience, as subjected to the process of evolution, duration and involution, requires an agent. Thus, the hypothesis of the reality of the world, as well as the hypothesis of the reality of the souls, necessitates the hypothesis of the existence of a supreme God. The Saiva Siddhānta teaches, therefore, the original existence of three realities, namely, of

Pati (God), Pašu (souls), and Pāšam (matter, *cum grano salis**.) The lecturer then explained the relation of God towards the souls and the world. This relation was not one of identity, as the school of Šaṅkara teaches ‡, also not one of causality as that between gold and jewels, also not one of coëxistence with mutual exclusion as that between darkness and light, but a relation of coëxistence without mutual exclusion. The meaning of the word Advaitam was not monism, as expressly pointed out by Meykaṇḍa Deva in Śivajñānabotham. The negative prefix in the word Advaitam did not negate the existence of two substances, but only a quality of the existence, *i. e*, the existence entirely independent and detached from each other. God and the world (the organic as well as the inorganic) existed as two realities, which were most closely connected with each other without the possibility of severance. Fitting analogies to aid understanding this relation were soul and body, the vowel A and the consonants.

After this lecture the speaker was, out of gratitude for his services to the cause of the Šaiva Siddhānta, presented with a large, framed drawing of his half-length portrait. In thanking for this honour, he said, among other things: " the totality of all religions was like a tree. A tree consisted of branches, leaves, flowers, unripe and ripe fruits. The Šaiva Siddhānta was like the juice of a ripe fruit, that is, the essence of all religions.

As it had become rather late in the meanwhile, the President

* This way of stating a proposition is neither by any means true nor dignified—*Ed. L. T.*

‡ Šaṅkara's philosophy does not teach so. See foot-note 3, page 111, *ante.—Ed. L. T.*

contented himself with about twenty minutes for his closing speech. He again alluded to the caste-question, and recommended its gradual abolition. Besides that, he recommended the removal of the dancing-girls from the temples. This institution had, through the fault of the men, become so corrupted that it had no right to exist, any more. This demand made with only little seriousness, was also received with little seriousness, and partly even with laughter, which pained us very much. Further he demanded better supervision of the temples. When after that, the Secretary had proposed the usual vote of thanks to the President, the lecturers and us missionaries present, we left the meeting, as it had become past 8 o'clock by then, and I had to catch the train for Erode, to be able to preach on the New Year's day to my congregation the Gospel of God's Love.

Among the smaller features of the Conference may be mentioned that telegrams of greeting were received, that between the papers were sung stanzas from Devāram and Tiruvāšakam, very highly esteemed by the Šivaites as their psalms, by two boys, accompanied with a violin and a vīṇā; that the more elegant the Tamil was, the greater was the attention, a fact that should prompt us missionaries, to cultivate more the High Tamil, unfortunately held in ill-repute by many; that several speakers quoted passages from the Bible which were almost every time received with applause, especially the beautiful verses from Hebrews XII about chastisement*. So much are the Indians impressed by the sublimity of the Bible that they use

* Mr. Schomerus is apparently referring to the quotation thereof in Mr. V. V. Ramaṇa Šāštrin's "The Psychology of the Shaḍadhvans" (p. 427 of Vol. X, *ante*, *q. v.*)—*Ed. L. T.*

it as a Pramāṇam, an observation I have often made. They endeavour to revive their religion in opposition to Christianity, but one sees they try to do it with the aid of thoughts and ideas derived from Christianity, which, of course, they will disclaim, but which is nevertheless a fact, and with a high esteem towards Christianity. Particularly the leaders are strongly influenced by Christian Mysticism, as I had occasion to learn from talks with them, and from their writings *.

From the missionary point of view, I believe, we can only be glad of this movement of revival, although it will set many a new task before us, because this movement strives to stir up religious interest which is most needed in spite of the almost proverbial religiosity of the Indians; because this movement combats the ever-spreading atheism and the Vedāntic monism ¶ and strives to remove many an abuse; because this movement is a proof for the power of Christianity

* Our missionary friend is misstating the entire position. The Hindus have, as orientals, the greatest esteem for the Christian Holy Bible, because it is an oriental book in matter and manner, in spirit and in truth. They use the Holy Bible as an accessory in the interpretation of their own scriptures, solely to guide the present-day missionaries of the Christian faith in understanding the sense of the Holy Bible aright. The contention of the Hindus is that the Holy Bible is an exceedingly weighty document, but that it is being grossly misinterpreted by the Westerns. Consequently, what the Hindus do, is calculated more to open the eyes of the Christian missionaries, brought up in the schools of European materialism and commercialism, to the real truths enshrined in ths Holy Bible, than to help themselves. The greatest problem now is, how best to teach the Holy Bible to the West. The only phase of Christianity wherein some vestige of spirituality still lingers, is the Romish faith, more commonly known as Roman Catholicism—*Ed. L. T.*

¶ It will be more apt to say "pseudo-Vedāntic monism"—*Ed. L. T.*

in the Tamil country ¶; and chiefly because it will end in showing that Hinduism, also, in its best branches, is not able to satisfy the, according to the Śaiva Siddhānta, eternal faculties of the soul, Jñānam, Kriyā, Ichchhā, *i. e.*, we may say, the longing after truth, action and the supreme good, and will direct the eyes of the Indians towards the one Saviour, our Lord Jesus, who claims to statisfy the threefold longing of the soul as can be seen from his word: "I am the way, the truth and the life" (John XIV, 6), and really satisfies. It is true, this movement sets its face against Christianity, but not less against the harmful monistic † Vedāntism. We can, therefore, look at the Śaiva Siddhānta not only as an enemy, but also, in a certain sense, as an ally ‡.

I conclude with the statement that we can trust to the Divine Providence that this movement, although started to check the spreading of Christianity in India, will yet help to bring the Christian faith nearer to the Indian people. His Kingdom comes also to India! May it come soon!

H. W. S.

¶ This is putting the cart before the horse. The fact is the Hindus are better enabling the Christian missionaries to understand their own scriptures, now that the Hindus have begun to openly interpret their scriptures in the interests of exotic nations and themselves—*Ed. L. T.*

† We would say, 'pseudo-Vedāntism'—*Ed. L. T.*

‡ This paragraph, we regret, does not state the truth as it persists. Every Āgamāntin knows that the Christ, the Messiah, the Anointed One, is the soul that is rid of corruption. The soul attains to its true status as the "Son of God', only when the corruption that blinded its vision is wiped off its eyes. The meaning of John xiv, 6, is that Christhood is the only *real* condition of the soul, and the legitimate door-way to "beholding God" (Śiva-darśanam) and eventually to the supreme Fellowship of God"—*Ed. L. T.*

NAMMĀḶVĀR'S TIRU-VIRUTTAM.

(*Continued from page 170 of No. 4 Vol. XI.*)

XXV. Th' last article (XXIV) oped with the mention of
(1-9) Tir'vir'ttam's Comments Five and Glosses Four.
(10) The *first* verse here, Vedāntāchārya too explained.
(11-13) The Tamil verse which Dev'tees chant before this poem.
In praise thereof, 's itself possessed of Comments Three
The Text included, we've thus works *fourteen* in all;
These hundred verses, thus, *thirteen* more works produced,
Besides a host of others treating of our Seer,
Such as (14) Seer Madhur'-Kavi's Hymn, (15) Āchārya-Hṛidaya and th' like.
Of these *others*, the follow'ng are some specimens
(—The choice, including authors prized by Šaivas too):—
(16) "Our Lord—as seen in Raṅgam Blest, with zest asked, say'ng—
Our Šaṭha-kop (or Evil's Antidote) singst thou?' " *
"Our Seer"—Nammāḷvār"— 's hence a name of Šaṭha-kop.
(17) "The speech flow'ng from the lips of my and Kur'gai's Lord—
Whom God decked with the vakuḷ-wreath as th' First of Seers,
(*a*) Is wealth to some; (*b*) to others, purifier is;
(*c*) Virtue's fruition perfect is to some; (*d*) others;
It into virtue leads; (*e*) Ved's 'ginning and Ved's cream

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* Verse 3 of the preface to the Centum on Šaṭha-kopa (called "Šaṭha-kopa-Antāthi") by Kambar, the renowned author of the great Tamil classic, entitled the Rāmāyaṇam and consisting of more than *ten thousand* stanzas.

It is to some! (Thus ev'ry kind of need subserves!)"*

(18) "As higher being than the Lord of Bliss there 's none,
Hymn—higher than our Seer's Tir'-vāi-Moḷi—there 's none!" †

Converted by Seer Madhura-Kavi or "The Sweet Poet"—the first of Nammāḷvār's disciples, the whole body of scholars, of whom, in its best days, the famed University of Madura consisted, subscribed to such confessions as the following:—

(19) "Say, Master! (*a*) dwell'st thou in Kur'gai, or th' Nectar-sea?
(*b*) Art thou "Parānkuša" named or "Nārāyaṇa"?
(*c*) Is thy wreath vakuḷa or Tuḷasi itself?
(*d*) Art thou a two-armed man or th' Four-armed Lord Himself
[—Who grants th' four boons—virtue, wealth, love, salvation,—called ‡] ?"

(20) "(*e*) Can flies venture to fly before the King of Birds?
(*f*) Can glowworms shine in th' presence of the Lord of Day?
(*g*) Can dogs, defying, bark and run in tigers' front?
(*h*) Can foxes strut, while full-maned lions are in sight?
(*i*) Can dev'ls, in dance, with graceful Heav'nly Nymphs compete?
(*j*) Can all the poems of the world, together match
A single line of the Thousand-versed Veda Great—
Which the Vakuḷ-wreathed Seer', thout break, did gracious sing?"

The Vinoda-Rasa-Mañjari records verses glorifying Šaṭha-kopa as Ved-Seer and Salvation-Giver, the framers of the verses being no less than—(21) the great author of the Kuṛaḷ (the standard commentator whereon, namely, Pari-mel-aḷagar,

* Verse 4 of the Centum on Šaṭha-kopa. See the last note.

† Verse 1 of the preface to the last-cited Centum.

‡ *Vide* Chandrāloka-verse: "Chaturṇāṃ purushārthānāṃ, Dātā Devaš Chatur-bhujaḥ."

was an ancestor of the Managers of the Temple of Tri-vikrama at Coñjīvaram—situated within four furlongs of the quarter where the Munsif's Court is now located), (22) the great authoress Auvai—sister of the last-mentioned author, (23) the great Iḍai-kkāḍar and (24) a certain distinguished Yogi.

(26) "(*a*) What day can match the day on which
The May-June Moon 's in Viśākh-Star?
(*b*) What Seer can match the Seer—who is
As Satha-kopa / "Evil's Healer" is renowned?
(*c*) What hymn can match the hymn which as
"The Blest Mouth's utterance"* is famed?
(*d*) What city in the world can match
That which "The Beauteous Kur'gai" 's named?—
[Vara-Yogin's Upadeśa-Ratna-Mālā, v. 15.]

XXVI. Our Seer having glorified the Lord,
Th' Lord's Feet—in Temples placed o'er Dev'tees' heads—
Are, after Seer, "Śaṭha-kopa" named.
(2) As Madhur'-Kavi glorified our Seer,
Our Seer's Feet were erst, "Madhur'-Kavi" called;
For service similar, the same Feet, we
"Rāmānuja" call, since the latter came.
(3) Serving the Lord's liege—Bharata,
Śatru-ghna, servant's servant grew;
Serving the Lord's liege Śaṭha-kop,
Madhur'-Kavi grew liege's liege;
Him—Vaishṇavs all have followed since.
Touching each soul new-come to Heav'n,
Angels address to God this pray'r:—
"Equal to us let him become". ("Asmābhis tulyo bhavatu!")
Great Souls' follow'rs, Great Souls will grow.
Not to be ministered unto,
But to min'ster, Great Souls e'er live.

"Without conceiving the smallest jealousy against others,

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* "Tiru-vāi-Moḻi."

he (the well-grounded painter) is contented that all shall be as great as himself who are willing to undergo the same fatigue: and as his pre-eminence depends not upon a trick, he is free from the painful suspicions of a juggler, who lives in perpetual fear lest his trick should be discovered." Reynold's *Seven Discourses* on Art, end of Discourse II. "How fertile will that imagination appear, which was able to clothe all the properties of elements, the qualification of the mind, the virtues and vices in forms and persons; and to introduce them into actions agreeable to the nature of the things they shadowed!" [Pope's preface to his translation of the Iliad.]

"We come now to the characters of his persons; and here we shall find no author has ever drawn so many, with so visible and surprising a variety, or given us such lively and affecting impressions of them. Every one has something so singularly his own, that no painter could have distinguished them more by their features, than the poet has by their manners." [*Id.*] "Thus on whatever side we contemplate Homer, what principally strikes us is his invention" [*Id.*] "......the constant use of the same epithets to his gods and heroes; such as the 'far-darting Phœbus,' the 'blue-eyed Pallas' &c.,......depended upon the powers and offices......believed to belong to them; and had contracted a weight and veneration from the rites and solemn devotions in which they were used: they were a sort of attributes with which it was a matter of religion to salute them on all occasions, and which it was an irreverence to omit." [*Id.*] "..... but that warmth of fancy will carry the lowest and most universal applauses which holds the heart of a reader under the strongest enchantment." [*Id.*]

"Read Homer once, and you can read no more:
For all books else appear so mean, so poor,
Verse will seem prose: but still persist to rear,

And Homer will be all the books you need.' (*Id.* A citation from the Duke of Buckingham's Essay.) All these eulogies on Homer, I hold to be in even a greater degree, deserved by our

Seer. The Greek Rhapsodists, according to Plato, could scarce recite Homer without falling into convulsions". (Macaulay's Essay on Milton.) So our Araiyars (or Temple Psalmists like Tiru-varaṅga-pperumāḷ) could scarce chant our Seer's Psalms without being deeply affected and making their auditors affected likewise.

XXVII. "Present time and future may be considered as rivals and he who solicits the one must expect to be discountenanced by the other"—Reynold's *Seven Discourses on Art*, end of Discourse IV.

The principal advantage of an academy is, that, besides furnishing able men to direct the student, it will be a repository for the great examples of the art. These are the materials on which genius is to work, and without which the strongest intellect may be fruitlessly or deviously employed. By studying these authentic models, that idea of excellence which is the result of the accumulated experience of past ages may be at once acquired, and the tardy and obstructed progress of our predecessors may teach us a shorter and easier way." [*Id.* Discourse I.] ["The very sight of good souls saves" = "Darśanād eva Sādhavaḥ" says our Bhāgavata.]

"......The neglect of this method is......one of the reasons why students so often disappoint expectation, and being more than boys at sixteen, become less than men at thirty." [*Id.* End of Discourse I.]

That other artists, the very best of them not excepted, draw their inspiration from the poet, is confessed in the following passage:—"Phidias, when he formed his Jupiter," says Proclus, "did not copy any object presented to his sight; but contemplated only that image which he had conceived in his mind from Homer's description."—[*Id.*, opening of Discourse III. See *post* v. 2, 39, 42, 43, 44, &c., 63, 65, 67 and 82.

(*To be continued.*)

A. G.

A Letter to the Editor.

The Meaning of Temple-worship.

To

V. V. RAMAṆA ŠĀSTRIN Esq.,

THE EDITOR, "LIGHT OF TRUTH",

MADRAS, N.C.

Mannar, the 7th Nov., 1910.

DEAR SIR,

I saw a note on Temple-Worship published in the issue of July last *, being a criticism of a part of my paper on 'The Work Before Us †'.

The passage to which objection is taken does not, I am afraid, admit of the construction put upon it by the "Šaiva Siddhāntin". My words are: 'Temple-worship has been losing its influence on the so-called civilized section and allowed to become a dead letter'. This would only mean that to those who have been carried away by the tide of western irreligious materialistic ideas, our temple-worship has no meaning, and we who understand the virtue of it, have allowed this state of things

* This is the letter addressed to the Editor by Mr. R. Shaṇmukha Mudaliyār, Šaiva-Siddhāntin, Salem, which was published on page 39 of the current Volume of this Journal.—*Ed. L. T.*

† *Vide* pp. 300-307, 368-373, 392-398 and 452-456, of Vol. X, of this Journal.—*Ed. L. T.*

to continue in our midst. The next sentence only suggests a remedy for the evil: 'Temple-funds' may be better utilised for the publication of *jñāna-śāstras*, and the establishing of charitable institutions'. This does not mean that the temples must be swept away, but that the surplus-funds in the hands of the managers, should be devoted (instead of being invested on fire-works and other *tamāsha*) in bringing to light the inner meaning of all the kriyās, and bring home to the so-called civilised, the indispensability of the kriyās, as a means to an end. This might, in my opinion, rouse a spiritualistic tendency to give to temple-worship, and other means of training, the place of honour they deserve. And further, the surplus funds should also be diverted into channels of temporal usefulness viz: the erection of hospitals and poor-houses, schools and colleges, libraries and preaching-halls, etc., etc.

I hope this explanation will meet the eyes of my critic, and enable him to acquit me of the unfounded charge laid at my door. I am one that holds 'temple-worship' is a great help to spiritual progress—'அன்பரொடுமெலிமாலற நேயம்மலிந்தவர் வேடமும் ஆலயந்தானும் அரனெனத்தொழுமே.

With kind regards,

Yours in the Lord,

R. S. SUBRAHMAṆYAM.

भावप्रवृत्तौहि फलप्रवृत्तिः पूर्णफलं भावसमांशकेषु ।
ह्रासक्रमाद्भावविरामकाले फलस्य नाशः कथितोमुनीन्द्रैः ॥

—Śrīpati's *Jātaka-karma-paddhati.*

THE "ĀGAMIC BUREAU" NOTES.

Translation of Kesava Misra's Tarka-bhasha.

The first translation-reprint from the Allahabad Indological Journal, "Indian Thought", conducted by Drs. George Thibaut and Gaṅgānātha Jhā, is ready, and it is entitled "The Tarka-bhāshā or Exposition of Reasoning". The translator is Mahāmahopādhyāya Paṇḍit Gaṅgānātha Jhā, M.A., D. LITT., Professor, Muir Central College, Allahabad. As regards the merits of the original work, the following extract from the translator's preface will give a correct idea:

"The *Tarkabāshā* of Kešava Mišra is an elementary treatise on the *Nyāya System.* It explains, in brief, the main tenets peculiar to that system, along with certain other details that that system subsequently borrowed from the sister system of *Vaisēshikas.* The work has been chosen for translation, because of its freedom from the intricate polemics that makes many Nyāya works repellent to the ordinary student. This translation will serve as an introduction to the study of the more abstruse works that are being translated (that is, in the pages of "Indian Thought" —*Ed. L. T.*):—*viz.*, the *Bhāshya* of Vātsyāyana and the *Vārtika* of Udyotakara,—which constitute the chief and original 'authority', for the Nyāya.

The writer of this work is believed to have lived between 1344 and 1419 A.C. in Mithila (North Bihar)".

In South India, at any rate in the Dravidian districts, Kešava Mišra's Tarka-bhāsha is one of the three elementary works which prospective students of Chintāmaṇi and Gadādharī, cannot but master in quite a literal sense. In fact, the three elementary works are regarded as the door-way to the "Navadvīpa scholastics". A classical translation of Kešava Mišra's Tarkabhāshā is already in existence in Tamil. The present English version by Dr. Jhā is commendable in every way, as it combines in equal measure clearness, purity and faithfulness of translation, with facility and aptness of expression. It is priced remarkably low (to wit, at one rupee), and, considering the importance and value of the work for all students of

Sanskrit philosophy and mysticism, ought to find a ready and large sale. The book is affectionately dedicated as follows:

पितुः श्रीतीर्थनाथस्य प्रभोर्लक्ष्मीश्वरस्यच ।
मातुस्तीर्थलतादेव्याः पादयोरिदमर्पितम् ॥

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Magnetic Aura.

The "Latent Light Culture" Institute at Tinnevelly has recently published a work named "Magnetic Aura". The title-page contains: "Magnetic Aura or Personal Magnetism by Prof. S. V. Rāghavāchāry, C. L. D., D. P. Sc.—with an Introductory Paper on *The Occult Significance of Personal Magnetism* by Svāmi A. P. Mukerji". The book is divided into seven chapters which are (1) Aura, (2) Mind, (3) Self-Control, (4) Personal Influence, (5) The Way of Mastery, (6) Wisdom and (7) Light. The book develops the subject in a simple and clear manner, so that even the merest tyro can handle the book with ease and profit. The name of American publications in this line is legion, and yet, as an introductory primer, the present compilation is bound to supply a real want. A number of physical exercises are prescribed in order to evoke 'personal magnetism' in one's own person; and as the Introduction remarks:

"The aim of nature is thus to build up highly-individualized *centres* of consciousness resulting in Cosmic Consciousness. Each centre thus formed, will, in proportion to its capacity to receive, be utilized as a distributing medium for the transmission of *life* to beings on a lower plane of development. We see, then, that as we develop and expand our *spiritual stature*, our *power* over External Nature will have a corresponding increase. The one thing necessary for us is to place ourselves *en rapport* with the upward trend of evolution. Then we are like swimmers going *with* the current instead of *against* it. Then we are like conduit-pipes through which there is a constant rush of *life*, *love* and *beauty*............Remember *you* are a spark from the *Divine Spirit* and in no way different, in *your essential nature*, from the *Lord* of the Universe".

This quotation is of a piece with the view-point maintained in the book throughout. The Āgamānta draws always a

line between the soul and God, and teaches that the soul is the mirror in which the Lord is reflected, or that the soul is the lens which the Lord irradiates. The most important thing to remember is, that the soul is as much different from Matter as it is from God, and that it is, at best, to use a material analogy, nothing more than a reflector. And the whole question is whether the capability of the soul to reflect God is manifested by it in full or not. The answer is definitively 'no!' and the reason for the defect is furnished by the presence, in the soul, of *āṇava mala* or the 'ancient corruption'. What does this *āṇava mala* do? As the bhāshya-kāra *Kshemarāja* explains under the second Sūtra of Vasugupta's Śiva-sūtra-vimarśinī, the *āṇava mala* produces two sorts of wrong knowledge, the negative *akhyāti* and the positive *anyathākhyāti*. Akhyāti is darkness of non-perception, whereby the soul is unable to distinguish itself from anātmā or prakṛiti, while anyathākhyāti is perverse perception whereby the anātmā or prakṛiti is mistaken by the soul for its own self. The two sorts of wrong knowledge will, on final analysis, prove to be (1) attribution of anātmatā to ātmā and (2) attribution of ātmatā to anātmā. The latter is, of course, the more serious defect. Hence alone Bhaṭṭa Kallaṭa says in his *Spanda-pradīpikā*:

निजशुद्धासमर्थस्य कर्तव्येष्वभिलाषिणः ।
यदाक्षोभः प्रलीयेत तदा स्यात्परमंपदम् ॥
शब्दराशिसमुत्थस्य शक्तिवर्गस्यभोग्यताम् ।
कलाविप्लुतविभवो गतःसन्सपशुःस्मृतः ॥
परामृतरसापायः तस्ययःप्रत्ययोद्भवः ।
तेनाऽस्वतन्त्रतामेति स च तन्मात्रगोचरः ॥

Utpalāchārya's commentary (The *Spanda-pradīpikā*) on the above kārikās will bear quoting in full, to explain the *paśutva* of the soul, how the *paśutva* clings to the soul and how it is finally thrown off by the soul without a trace; but we refrain from doing so, as we have already exceeded our limits in pointing out the relation between the soul and God.

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